

103  
MEDITATIONS  
Miscellaneous,  
HOLY and HUMANE.

By J. H. Master of Arts.  
To which is added a Third Part  
by another Hand.

Horat. de Art. Po.

Quidquid dicitur

Letor. *Quidquid dicitur*

L. O. F. N,

Printed by J. H. for Brabazon  
Aylmer, at the Three Pigeons  
over against the Royal-Exchange  
in Cornhill, MDCLXXXV.

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IMPRIMATUR.

May 28.  
1686.

W<sup>m</sup>. Needham.



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The Author,  
TO THE  
READER.

**I** *is not out of desire of being known, nor out of a desire to be thought to know, that I do commend this small Tract to the world: but to take up the room of worse thoughts in thy head, and of worse books in thy hands; it is the work of younger years, and the fruit of idle times, not of a serious study, and no otherwise do I publish it to view; though I am perswaded it would conduce much to the peace of the Church, if books of this nature were more in use: it were to be wished that inferiours would employ their time rather in a holy Meditation of those truths which are already received*

A 2

## To the Reader.

ceived in the Church, than in making themselves, or shewing themselves able to defend them; not that I would commend an ignorant devotion to any, or desire men to know less good, but more to practise that good which they know: nor turn Religion into disputation, but turn their disputation into action and obedience: they shall find in the last day, that it is holiness, not knowledge, (I do not say holiness without knowledge) that must bring them to heaven; Supremo illi Judici non scripta approbanda, sed facta: not the disputer, but the doer of God's will shall be justified: men while they spend their time in disputing what they should do, they too often neglect to do even those things which are without dispute: in this book if there be little pains, yet there is no hurt, nay, it is thy own fault if there rise not some good to thee from it, which if thou second with practise, will bring thee to an eternal good, which I wish thee.



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## MEDITATIONS.

**M**ake the Word of God the Rule, and God himself the Pattern of all thy actions; contemplate God and thy self, what he is, what he requires thee to be, like him in a degree, though not a perfection; in a perfection of sincerity, though not of degrees: Do nothing against thy word, and let thy word be regulated by God's Word: do not ill for company, nor good only for company.

Let thy talk not be much, and that profitable: be sparing of oaths and promises, and perform both: shun jests in holy things, and abhor lies, though in jest: speak to the capacities, but not to the humours of men; so frame thy talk, as one that is going shortly to give an account of his words: detract from no man; speak well of all men till thou knowest otherwise, and where thou canst not speak well, be silent: meditate often upon the shortness of thy life, and be carefull so to imploy it, as that thou dost not make thy account long:

measure the length of it as the Scripture doth by a bubble, and a shadow, and a flower, light and vanishing; but yet to comfort thy self in this present state with remembrance of the future: that if this life which thou hast be short, yet that which thou hopest for, is eternal.

Affect not to set out thy self to the world, not to thy self: speak not thine own praise nor greedily hear it from others, nor too easily believe it; spend thy time rather in pressing forward to what thou shouldst be, than in idly contemplating, or contenting thy self with what thou art; think meanly of thy self, and that thought will both make thee modest (for he that suspects himself is not bold) and eager in the pursuit of that goodness or knowledge wherein thou supposest thy self defective; be ready rather to give, than to take an applause; and if thou art apt to think thou deservest well, check it with thinking how many deserve better.

Let thy thoughts be such to thy self, that if it should be suddenly asked, what thou thinkest on, thou mightest not blush to tell; stifle sin in the first warmth and quickning, before it shape too far: a twig may be pluckt up with one hand, which the whole body cannot wag, when it is a tree; even  
evil

evil thoughts are evil, and though yet they be not, yet cherished, will spread into evil actions.

Be not easily provoked, and easily be friends: give no occasion of exceptions thy self, and do not easily take exceptions at others, and be ready to make satisfaction to those that have just exceptions against thee: it is a greater vertue to forgive one injury than to do many courtesies, because it is harder: and it is harder, because more against nature; for many a man will doe for another, that will not suffer for him; therefore it is a greater perfection to be contented to suffer, than to be willing to do, unless it be to do for those of whom we have suffered, for our enemies, which is highest.

Affect the company of those who are abler than thy self, and desire rather to partake of others sufficiency, than to publish thine own: in meaner company thou mayest be admired more, but in this thou shalt profit more: it is better to learn wisdom from those that are wise, than to be thought wise by those that are ignorant: be studious rather of being able, than of being so accounted: not to pick up thy knowledge, especially thy opinions, from other mens discourse, but with pains and industry rather to search

out the knowledge of truth thy self, than lazily to take it from others.

In Religion examine, but do not broach opinions; ever incline to Antiquity, and suspect Novelty: in indifferent things ever submit to the Authority thou livest under, and let the Churches opinion be thine.

Measure not equity and right by friends and profit; nor do wrong, either to get or to do a courtesie; nor upbraid others with the kindnesse thou doest for them, nor forget the kindnesse which others do for thee: be sparing of receiving a courtesie where it is an ingagement, and of doing one where it is dishonourable.

Be not wilfull, nor wavering, nor change but upon good reason, not obstinate against reason: believe not every report, nor report every thing thou believest: not grant every thing which thou canst not answer, but suspect rather thine own insufficiency that cannot defend it, than cry down the matter as not to be defended.

Commend no man undeservedly, that is flattery: nor thy self, though never so deserving: it is vain-glory.

Do not admire or applaud what thou understandest not: do not seem to understand where thou dost not: it is better to acknowledge thy ignorance and learn, than  
falsly

fallſly to profeſs learning, and be ſtill ignorant.

Deſire rather to doe well, than to hear well: if thou canſt, preſerve to thy ſelf a good report, but be ambitious onely of a good conſcience: do not meaſure thy ſelf by other mens reports, nor meaſure other men by thy ſelf: aſk thine own heart, and not their tongues, what thou art.

Labour to reform thy ſelf firſt, let other mens ſins rather be the ſubject of thy grief, than of thy diſcourſe: to ſpeak of other mens ſins, as that thou detract not from the perſon: and ſo excuſe or mitigate the ſlip of any perſon, as that thou ſeem not to countenance the ſin.

Do not think thou art good enough, ſo long as thou art not known to be otherwiſe: and never think thy life ſo good, as not to need mending.

Say nothing but what thou meaneſt, and promiſe nothing but what thou art able: not to intend what thou ſpeakeſt, is to give thy heart the lie with thy tongue; not to perform what thou promiſeſt, is to give thy tongue the lie with thy actions.

Do not greedily find fault in any, nor reproachfully publiſh it: but rather by a hidden and oblique way to inſinuate his error to him, than detractingly to blaze it:

seek not the advancement of thine own wit by another mans folly ; not always comply with the fortune, and censure him that is down, not ever judge of things by the event, nor condemn that as unadvisedly undertaken which succeeds ill.

Put not off devotion, and the duties of Religion with want of leisure : nor the needy and duties of charity with want of ability : in both, though never so straitened, thou mayest do somewhat though the less : a sigh or a groan in the one, and a cup of cold water in the other, thou canst not be without.

When thou promisest, think thou mayest be taken at thy word ; be nothing in a complement which thou darest not stand to in earnest ; as there is less sin, so there is less wrong in denying, than in not performing ; to deny is at most but a discourtesie, not to perform is an injury ; for if thou deniest, he may seek to others ; if thou deceivest he fails of all ; it is lawfull for thee not to promise, it is not lawfull for thee to break promise.

Observe what is good in any man, and learn it : what is evil, and eschew it ; if any thing good in thy self, to be thankfull for it ; or evil, if evil of punishment to bear it ; if evil of sin, to repent of it ; not deride any  
mans

mans imperfections, but thank God, that they are not thine ; not to scorn any friend for an error, but be sorry that he is wrong, and be so much his friend, as to indeavour to set him right.

For a servant ever to speak well of his Master ; if ill, to speak the best ; if ill to him, to impute it to his ill deserving, is a duty, yet a commendation ; to think obedience a vertue, not servitude, and that it is not the least Mastery, so far to commands ones self, as to be contented to submit to the commands of others.

Do courtesies for others, as gifts, not looking for requital ; receive courtesie of others, as loans, and meaning to repay ; what favours thou dost for others to forget them ; if thou receivest any, ever to remember them ; not to requite the injuries of an enemy with the like, nor the good turns of a friend only with the like.

Speak not censoriously of thy betters, not scornfully of thy inferiors, not vain-gloriously of thy self, learn not to boast of thy self that which thou never didst, nor to assume to thy self the praise of that learning and wit which is not thine own ; not slightly and undervaluingly to speak of others mens vertues, and not at all of their vices ; not to think superciliousness majesty.

fty, or a grave reservedness wisdom; as if thou would'lt be therefore thought wise, because thou sayest little; not to be a riddle, which is rather to puzzle curiosity, than to benefit society, which man was made for, and therefore be such rather as men may make use of thee, than be troubled to know thee.

Be covetous of nothing, but of doing good, and be prodigal of nothing but good counsel, be slow in believing ill of any, but slower in speaking of it.

In place of Judicature look not whose cause comes before thee, but what: and judge even thy brother, not as a brother, but a Judge; not measure the sentence by the relation; not sell Judgment, nor doe a profitable wrong; it will never repent thee that thou art the poorer for doing right.

Be mild to all, but know when to be severe: there is an unreasonable meekness, I know not which is worse, to be angry unjustly, or not to be justly angry: if by the first thou mayest wrong an innocent person, by the other thou makest a guilty: sometime to be silent at, is to encourage a fault: it may be a due chiding would reform that offence which takes heart with sufferance.

Affirm not any thing out of humor, or because



because thou hast affirmed it; it is a greater disparagement to stand in a lie, than to recant an error, to err is but a weakness, and the case of all; to acknowledge an error is a virtue, and the praise but of a few; but to maintain an error is a sin, and it is a greater offence to justify a sin, than to fall into it.

Love, but not be fond of the body; to love, it is a duty, to be fond of it is a sin; let the fare be such, as may neither impair the health of it, nor the devotion; the apparel neat not chargeable; not mimically in, nor ridiculously out of fashion; such as may agree with thy estate, thy years, thy profession; not at all to invent and flowery to take up a fashion, and that rather because thou wouldest not be singular, than because thou likest it, and as may shew thee willing to be constant, but not obstinate.

Let thy recreations be short and diverting, such as may rather fit thee for business, than rob thee of time; long and tedious sports do rather take away the stomach to serious things, than whet it, he that makes recreation a business, will think business a toil.

Submit to every fortune, and like it, not place felicity in wealth and greatness: to be without, and yet not to want these; or to want, and yet not desire them; to be  
able

able to manage a great estate, and to be  
 a mean; to like God's will, even who  
 it crosseth thine; cheerfully to pass our  
 crosses, yet to take notice of them; to be  
 patient, but not without sense; to be  
 sorrowfull, but not without hope; not  
 grow great by corruption, nor to grow  
 proud with greatness, nor to grow strange  
 to others in a high estate, or to think  
 so to thee, or you so to him in a mean  
 not to ebb and flow with thy condition  
 and be either supercilious or dejected  
 take the changes of this world with  
 any great change of thy self; he that  
 contented ever with what he is, mak  
 himself happy without a fortune.

Think of death as a thing certain, (know  
 may be) - at hand; that Physicians differ  
 that Kings in this are Subjects: some  
 like crude fruit are pluckt off by casu  
 ty: others like over-ripe, drop off with  
 age: For old and young, there are grave  
 of all sizes; to indeavour therefore rather  
 to procure eternal life, than to prolong  
 this, and use means rather to sweeten death  
 than to defer it.

Learn not to think of the things of this  
 world as things of continuance, and  
 to use the things of this world, not as  
 an owner, but a Steward: so thou wilt

to be neither loth to leave them, nor afraid  
who account for them.

Do not receive courtesies to thy friend, nor with  
hope to receive greater; and receive  
the courtesies of thy friend, as if thou hadst  
none; think of requiting the  
good which thou receivest, though thou  
deservest it; expect no requital of  
that good which thou doest, though  
undeserved; lest failing of what thou  
expectedst, thou repent of what thou  
hast done, and so losest the praise of  
thy goodness, by looking after the re-  
ward of it.

Commend no man to his face, and cen-  
sure no man behind his back; if thou  
knowest any good thing of him, tell it o-  
thers, if any ill or vice, tell it himself; so by  
praising others of his good parts, thou wilt  
procure for him a good opinion; and by  
reproving him and admonishing him of his  
faults, thou wilt make him deserve that  
good opinion.

Abstain not only from ill, but from the  
appearance of it, lest thou hear ill undeser-  
vedly, or do ill unawares.

Let thy discourse be neither light nor un-  
reasonable, such as may call either thy good-  
ness in question, or thy judgment: if thou  
canst not speak well, say nothing: so if  
others

others be not bettered by thy silence, y they shall not be made worse by thy discourse.

Think meanly of thine own sufficiency though others think not so; look much upon thy defects, and little upon thy good parts; and think that thou art short, not only of what thou oughtest, but of other things that which thou knowest, is nothing that of which thou art ignorant; and therefore to labour rather truly to know thyself than to make those small parts superficially known to others.

Scorn not to be better'd by the good example of others; and be careful not to make others worse with thine, do nothing in which thou wouldst not be imitated and imitate nothing which thou knowest not fit to be done; it is a fault to do what thou shouldst not, it is none to learn what thou shouldst do of any.

Think in the morning what thou hast done this day, and at night what thou hast done: and do nothing upon which thou may'st not boldly ask God's blessing, nor (as near as thou canst) nothing for which thou shalt need to ask his pardon: let thy first care be not to do ill; thy next care, to repent of it; account often with thyself, thy last account will be the less; be not afraid

fraid to look upon thy score, but be afraid  
to increase it; to despair because thou art  
infull, is to be worse, because thou hast  
been so bad.

Be thy life like his that must  
account, and hath it but in trust;  
let the actions of thy youth,  
insure not the times, but truth:  
let thy words be modest, few,  
thy opinions firm, not new:  
thy mirth plausible, not vain,  
not abusive, not prophane;  
give not only to the eye,  
sin is sin, though none be by;  
witnesses do onely prove,  
not make guilty; and true love  
of vertue, more esteems it ought  
to be, than to be thought;  
is weakness to eschew the scar,  
not the ulcer; and prefer  
steem to truth, deeds must be  
such as God approves, not we:  
be in private what you seem  
in publick view; and not deem  
all things lawfull, that are hid,  
not what's seen, but what's forbid,  
—— is unjust;  
and only what we may we must.

Be

Be not wicked with advantage, nor drawn to doe a gainfull sin; not that godly which is gainfull, but think to gain enough which is with godliness. He that makes his commodity the measure of his actions, for a morsel of bread a man will transgress.

Ever learn to be ever contented with what thou hast, inasmuch as there is nothing which by the appointment of God doth happen unto thee; and to dislike what God doth, is to do what God dislikes, and make that a sin which was before but a punishment, and (as it might have been used) a blessing: to find fault with God, is to make a fault in our selves; that which God doth may be harsh, it cannot be unjust; or that state which thou hast be bad, yet that which thou hopest for, is better.

Think not well of thy self, though others think so; yet to give no occasion to any to think otherwise, and give the glory of both to God, both of thy good parts, and their good opinion.

Every morning take leave of the things of this world, as thinking thou mayest part with them before night; and every night to examine the imployment of that day, thinking thou mayest account for it before

morning : he that is ever providing for his  
going, will less increase his account by tar-  
rying : we do not commend his providence  
that hath his furniture to buy when he  
should take horse.

Make not a neighbours fault greater to  
men than it is, nor thine own less to God ;  
to excuse thine own sin, is to double it : de-  
tractingly to aggravate anothers fault, is to  
make it thine own.

Busie not thy self in searching into o-  
ther mens lives, the errors of thine own  
are more than thou canst answer for : it  
more concerns thee to mend one fault in  
thy self, than to find out a thousand in  
others.

Be carefull not to fall into sin, being  
fallen, not to lie in it ; being surprized,  
not to stand in it : confession is some part  
of satisfaction : by denying a little sin,  
thou makest it great ; by truly confes-  
sing a great sin to God, thou makest it  
one.

If thou hast lived long, think thou hast  
the longer account, think thou hast had  
the longer time to provide for thy account,  
and therefore hast the greater sin, if un-  
provided : where God forbears a great  
while, he expects a greater increase : as  
where men give long day, they expect lar-  
ger payment.

Perform

Perform not the things of Religion, either out of vain-glory, or custome, for the goodnes of these is not measured by what is done, but by what mind we do with: *Cursed be he that doth the work of the Lord negligently*: there is that curse upon negligent doing, which upon unwilling leaving of it undone is not: there is little difference between not doing what thou shouldest, and not doing it as thou shouldest: to do thy duty for shew only, or in shew only, is to do thy duty, and still undutifull: if that which thou do be right, if the mind with which thou do it be not so, all is wrong, and thou feigest the acceptation of what was good, the ill performance.

Two things do not trouble thy self, know, other mens faults, nor other mans estates: the estate of thine own soul, and the amendment of thine own faults, that be thy study, nor think any sin hid because it is hid: remember that to him that shall judge thee it is open, and that in the last day God will not measure Judgment by ours, the day of Judgment will condemn many a man whom we have acquitted.

Do not practice Religion in shew only, yet shew it in thy practice; think not little



igie, nor no good which thou doest great,  
from the acceptance of God that it is  
ed at all ; hope for, but challenge not a  
d yard of thy well-doing, yet not for it  
or but for what Christ hath done : mea-  
cu thy self not by what others are, but by  
nw what thou oughtest to be ; remember thy  
th with grief, and thy goodness ; the  
w for that thou hast been so bad ; the  
th er, that thou canst be no better ; and  
or ough thou canst not attain to perfection  
nd earth, yet aim at it.

do labour not onely to know what thou  
do uldst be, ( that most men do ) but to be  
f nor at all to know what other men  
od , thou shalt not answer for it ; be care-  
elf if thou canst, to make others better  
thy good counsel ; or at least, not to  
me ke them worse by thy example.

Be ever contented with thy present e-  
s, te, but if thou canst, better it ; do not  
n ruptly thrust thy self into any place,  
h being in, do nothing that may thrust  
th e out, make the execution of thy office,  
re discharge of thy conscience, not an im-  
me vement of thy estate ; and desire any  
ha ce rather to do good, than to grow rich ;  
e no bribes to procure an unjust thing,  
v take none to do one ; and if thou art  
no the place of Judicature, remember thy  
litt office

office is to give sentence, but not sell.

Do not make any sin less by custom for as men do at first less like sin, so with continuance they do less feel it; as those that are accustomed to carry burthens, are less sensible of the weight: and if thou dost now the same things with more ease, do not think that the sin is more light, but that thou art more hardned, and thy case so much more desperate, by how much way of sense is nearer to death, than pain: feeling is an argument of life, thou art a dead member if thou hast lost thy feeling; but here's the misery, that thou hast lost the feeling in regard of sin, but not of punishment.

Fix thy desires upon such things which may not shame thee in the obtaining; and compass thy desires by such means as may not shame thee to own, though that which thou seekest for be good, yet while the way by which thou seekest for it is evil, thou shamest the end by the way, and shamest thy self in the end.

Think no sin little, and make it not great by repeating it; what is a mountain on the earth but an accumulation of many little dusts? What is a flood, but a concurrence of many little drops? A little prick being neglected, may fester to a Gangrene; but

how

much that in which thou sinnest is  
by so much thy sin is the greater, that  
thou shouldst dishonor God for so little a thing.  
Think of death as a thing thou must  
part with, and of thy life, as a thing thou  
must part with, and not to love too well  
that life that keeps thee from a better; nor  
be so full to fear that death that leads thee to a  
better life; this life is a journey, and the  
world an uneasie horse, that with much jol-  
ling, and some falls, brings you to your  
feele: and why art thou unwilling to ad-  
vance? love rather that passage that leads to  
eternal happines, than that life which keeps  
thee from it, and not without continual  
miserie.

Study rather to make thy self fit for any  
employment and place, than to think thy self  
an and be preferred by thy desert, not by  
machafe; slip no lawfull means to do thy  
good, and use no unlawfull; he which  
waxeth great by buying, doth likely con-  
tinue that greatness by selling.

Measure thy wealth by thy mind, not by  
estate: a contented mind is ever rich:  
measure thy expence by thy estate, not  
by thy mind, not what thou wouldst do, but  
what thou art able to do: think not fruga-  
lity a disparagement, nor out-run thy self  
in keeping pace with others: this is to procure  
that

that which thou fearest; and lest thou shouldest be thought mean, to become so: many times a slow pace perform that journey, whilst gallopping tires by the way.

Let thy thoughts be such to thy self, thou art not ashamed to have God know them; and thy words such to God, as thou art not afraid to have men hear them; and let thy whole life be such toward God and man, as that thou neither dishonor God by thy ill life, nor draw others to the same dishonor of him by thy ill example.

Pleasure not thy self by wronging others nor (with the unjust Steward) make thy friends with other mens moneys, lest whilst thou wouldst buy other friends, thou lose God; come to promotion if thou canst by friends, not by money; if thou deserve it not, thou wrongest others; if thou dost deserve it, thou wrongest thy self.

The goodness of the mind is witnessed in the outward actions; the goodness of the outward actions is determined by the intention and mind; inward goodness without outward shows of it, is like a Tree without fruit, useless; and outward shows of goodness without inward sincerity, is like a tree without heart, lifeless; that thou art good inwardly in thine heart is thine own comfort

comfort; that thou dost outwardly profess  
his goodness in thy life is others benefit:  
thou thy self art not the better for that  
goodness which thou dost not make shew  
of: others are not the better for that good-  
ness of which thou makest no shew; so in-  
ward sincerity is required in respect of God,  
outward profession only in respect of men:  
by the first, thou art a true Christian: by the  
other it doth appear that thou art so.

Neither undertake much, nor talk much,  
and that to the purpose: deliver thy  
mind rather in profitable language, than  
curious: by this, happily, thou wilt gain  
more applause, but by the other thou wilt  
do more good, and it is a greater vertue to  
do well, than to hear well.

Do nothing which thou disallowest; dis-  
allow thy self some things which thou  
mayest do, but nothing which thou oughtest  
to do; give no liberty to thy self in un-  
lawfull things; use not the utmost of that  
liberty which is given thee in other things:  
and so use thy liberty in what thou art per-  
mitted, as that it may not hinder thee in  
the things thou art commanded.

Promise nothing which may prejudice  
thee in the performance; perform what  
thou hast promised, though to thy preju-  
dice: think thy self bound by thy word,  
B though

though without oath or witness : if thou art not well able to perform, consider thou wert able not to promise; a good man measures his promises by his ability, but he measures his performance by his promise.

Account it the greatest knowledge truly to know thy self, and the greatest conquest to subdue thy self, do not give way to thine own lusts, nor boast of thine own parts : to do nothing that is ill, nor vaingloriously to tell of what thou dost well, in all things to approve thy self a good man and a Christian ; but not boast of it.

Place not Religion in talk only, it is an easier matter to give counsel, than to follow it : sometimes we have known men to fall into those sins from which they have with great pains converted others : but Christianity (as we say of Charity) begins at home ; It was Christ's to S. Peter, *Art thou converted? strengthen the brethren* ; but first be converted himself ; he may happily save others that is not saved himself, yet he will sooner save another that goes in the way of salvation himself ; good Doctrine is weakned much with ill life ; he that will do good upon others, must first be good himself.

Speak nothing which thou wouldst wish

recall; and doe nothing which thou shalt need to repent: condemn nothing upon a humour, nor maintain nothing out of faction: never defend a false cause, either to revenge a wrong, or to do a pleasure.

Think onely the present time thine, for that which is past is none of thine: and that which is to come, it is a question whether ever it shall be thine: so the certain time of thy life is very little, and the account which thou shalt certainly give of this life very great; and thy account is made greater by carrying, but thy life less; so that to put off the finishing of this account till a farther time, is to make thy self a greater account, and have less time to do it in: nay, thou shalt answer for the neglect of that time wherein it might have been done, and it may be denied another time to do it.

Measure not goodness by good words onely, a Parrat may be taught to speak well: good words cost us nothing, and men are for that Religion that is cheapest: it is an easie matter to speak like a Christian; Satan himself can talk Scripture: Charity consists not barely in knowing, or discoursing of what is good, but in practising what we do know; in Religion not to

do as thou sayest, is to unsay thy Religion in thy deeds.

Ever expect death, though not with fear; let thy last hour find thee rather willing to go, than contented to tarry: put not off amendment till another day, thou art not sure to see an end of this: provide that thy death-bed may rather find thee fitted for God, than fit thee; and so order thy estate, and thy soul in thy health, that when death comes thou mayst have nothing to do, but to die.

In point of reformation, first pluck out thine own Mote, spend not thy time in exhorting others to the keeping of the Commandments, and break them thyself: measure not thy goodness by another's want of it, nor measure thy want of goodness by others store of it: God doth not so, though thou art not so good as the best, yet while thou indeavourest to be so, thou art good enough, God who works in us both to will and to do, doth in some cases accept the will for the deed.

Reckon nothing which thou hast, thine own; nor nothing which thou doest, at thine own disposing: and use all, not as a master, but a servant, remembering thou must one day answer for them to thy Master.



Do not murmur at thy condition, if mean; nor measure God's blessings by thy wants, but by thy deserts; if God be better to others, than he is to thee, yet while he is better to thee than thou deservest, he is good enough.

In Christianity, not think to attain the end, without the means; and if the same means do not in all produce the same effect, not to impute it to any alteration or deficiency in the means, but in the subject; the means is the same, the parties are not; all men are not alike hardened in sin, therefore all are not alike hard, or easie to be converted: sins are compared to diseases, all diseases are not mortal, some humours spend themselves, others are not recovered, but with expence and danger; and the same sickness is not removed with the same ease in all bodies, because there is not in all the same temper: that Physick doth but stir the humour in some bodies, which in others would utterly expell it; it is with the sickness of the soul, as of the body, all sins are not equall: all men are not equally sinfull, either the sins may be less, or of less continuance; for custome, as it begets a greater liking of sin, so it leaves a deeper root; continuation

of things makes them partly natural. No  
 therefore we call custome another nature. the  
 settled impieties, like settled humours, d tin  
 not easily stir; though the means are th is  
 same, yet while the subject is no th  
 it is no wonder that the effects are not et  
 there must be the same disposition of th  
 matter, as well as of the agent; it no  
 not enough that the word be the same w  
 if the hearers be not; as the same Phy an  
 sick doth not work, or cure alike, no th  
 the same seed thrive alike in all grounds; h  
 so neither doth the same word save a th  
 like, or prevail alike with all: *Sodom* t  
 would have repented with those mean h  
 which *Corazin* did not; in thine impeni e  
 tency therefore not to accuse God, or the  
 means, but thine own self; in thy con-  
 version, not to thank thine own self, or  
 the means, but God, and the means under  
 God.

Remember that as there is one death  
 which thou must prepare to meet, so  
 there is another death which thou must  
 study to avoid, the death of the soul:  
 the natural death consists in the disso-  
 lution of the soul from the body; the spiri-  
 tual death, in the dissolution of the soul  
 from God: and one day, of soul and bo-  
 dy from God, which is the second death:

Now

Now as we say of the natural body, that the way to be young long is to be old betimes, so the way to live not long, but ever, is to die betimes: if thou die but once while thou livest, the death of sin, thou shalt live eternally after thou art dead,

Love nothing in this world too well, no not thy self: think of the pleasures of this world, either as sins, or occasions of it; and the other more necessary things of it, though they have thy presence, let them not have thy heart, and use them rather because thou wantest them, than because thou likest them: and so provide, that thy death may be the beginning of thy happiness, not the end of it.

*Ever suspect, ever fear  
For to be too happy here:  
Lest in heaven thou have less,  
(If any) for this happiness:  
Seldome any have I known  
To have heavens more than one:  
All the pleasures of this life  
They are usefull, but a knife.  
I may warm me by their fire,  
But take heed of coming nigher:  
Yet in this is danger still,  
He that warms, is after chill:  
Oh J. E H O V A H, but with thee,  
Is there true felicity.*      B 4.      All

All this sub luntary treasure  
Yields but counterfeit of pleasure ;  
Silken cares, Kings of clouts,  
Full of torments, fears, and doubts ;  
Trifles, dangers, baited hooks,  
Shadows, only shape and looks,  
Of what we call worse than noughts,  
Snares, temptations, if not faults ;  
Whether it be birth, or place,  
Beaury, and the pride of face,  
Honor, wealth, or higher yet,  
That they call a favourite;  
Like a shadow on the Sun,  
Have their being, and are done :  
From anothers like or frown,  
So they rise, and so go down :  
They are got, and kept with fears,  
And are parted with, with tears,  
And accounted for with horror,  
And then Dives is the poorer :  
When that final day shall come ;  
( A dreadfull day indeed to some )  
And we answer for their use,  
Then to want them we would choose ;  
So then much of these to ask,  
Is to beg thy self a task.  
A beggery, for thus to be  
Is the greatest poverty :  
All thou hast is on the score,  
What is that but to be poor?

Add

*Add to this, it doth not last,  
And happiness is torment pass't.  
It may be present, so thy boast  
Is but may be, at the most:  
In heaven only is there bliss,  
That ever shall be, ever is:  
Worldly laughter is not mirth,  
Born and buried in the birth:  
Where, O God, there wants thy grace,  
Mirth is only in the face:  
O God, thou art, only thou,  
To morrow, yesterday, and now;  
To thee my self, my time I give,  
All that I have, all that I live.*

Deliberately to move to any business is proper to man; headily to be carried by desire, is common to beasts; in civil actions be led by reason, not thy appetite; in divine actions by Religion, and do nothing that may forfeit either thy reason or thy honesty; measure the goodness of things by their lawfulness, not by their profit; nor be drawn to do ill for advantage, nor intend thy particular good with the forfeiture of the general.

In Religion publish nothing which thou darest not stand to, nor libel against the truth; if thou think it is not the truth, why dost thou publish it? if thou thinkest

it is the truth, why art thou ashamed of it? such are between two Rocks, either of which splits them; for either they sin in publishing that which is a lie; or else having published it, they sin in being ashamed, or afraid to stand to it, which they think is the truth: true Gold flies not the Touchstone, a good mans actions are such as he fears not to be discovered; it is a sign their works are ill, when they dare not own them; *Ode-runt lucem*, is our Saviours note of such; if it be the truth, they ought not onely (in some case) to own it, but to die in it; if it be a lie they ought not to live in it, much less to give it life; every lie is a sin; but to print a lie, is to justifie a sin, and in Religion to print a lie for truth, is to father a lie upon God; a good man will publish nothing in God's name, to which he dares not set his own.

Measure not thy self by what men say of thee, they may mistake thee; it is their sin, not thine if others slander thee; to be ill spoken of, and undeservedly, is neither thy fault, nor alone thy case; Christ himself was thought a wine-bibber, and Saint Paul said: if ill tongues could make me ill, good men were in ill taking; never regard what any can say against thee, but thine own conscience: though all the world condemn.

condemna thee while God and thy self do not, thou art innocent enough: the wickedness of ill tongues doth but dirt themselves, the mire that is cast upon thee is not thine; care not to have ill men speak well of thee, it may be if thou wert worse, thou wouldst hear better; *Parcit cognatis maculis similis fera*: The Devil doth not accuse his own, if thou wert one of them they would speak more favourably: be carefull to be clean to God, whatever thou art to the world, and be slow in soiling and blacking others: if they are not so clean as thou couldst wish, their foulness be to themselves; let them be never the fouler for thy mouth; they that are forward in censuring and accusing others, are usually such themselves.

To all thy promises need no other bond for thy word, nor no other witness but God: be carefull never to promise any thing of which thou shalt wish to be forgiven the performance; nor plead either want of ability or testimony; an honest man doth not promise more than he means, nor a wise man more than he is able.

Be not a servant to those things which thou shouldst commad, thy money: thy body, and thy appetite, or thy sensitive part: but use thy estate, to serve thy body, and thy

thy occasions, and thy body to be subservient to thy soul, and thy soul to serve God: Thus while either of these serve in their proper office, God is serv'd in all: if thou art commanded by the first of these, thou art neither thine own Master, nor fit to be God's Servant.

Resolve nothing but upon good ground, nor alter thy resolution but upon good reason; not inconstantly to waver, nor obstinately to persevere in things: to hear others judgments besides thine own, and if right to submit to them: not to think it a disparagement, that there are wiser than thy self: to think it a fault rather to stand in an error, than to fall into one; not choose to defend a lie, rather than descend to yield to others in that which is the truth: to maintain an opinion because it is thine, not because it is true, is to maintain thy self, not the truth, and to prefer thy self not the truth.

So far intend thy profit, as that thou still subject it to thy Religion; not make thy commodity the stern of thy conscience; he was not the best Disciple that had the bag: so procure or continue to thy self a place upon earth, as that thou lose not thy place in heaven.

Learn not to examine thy self by  
what



what thou art not ; as the Pharisee, nor like other men, and while some others are worse, to think thou art well enough : if we measure crooked things by that which is strait, not by that which is more crooked ; the rule of goodness is God's Word, not other mens deeds ; not to measure the straitness of thy life by the crookedness of anothers ; he that measures his beauty by anothers deformity, may still be unhandsome enough : if a drunkard shall measure himself by some debauchedness, he will seem a sober man : in the day of Judgment, God will not examine thee by what others were, but by what thou wert commanded to be.

Plead not for licentiousness of life, under liberty of conscience, as if Christian liberty consisted in doing what they list : or that Christ hath so freed thee from the yoke of the Law, as that thou art not still subject to the Commandments : not think that Christ was therefore obedient unto the death, that thou shouldest be tied to no obedience of any thing during thy life : that the merits of our Redeemer hath obtain'd, not that the Commandments of God should not still be observed, but that the not perfect observing of them, should not be imputed.

Make

Make not other mens sins thine by imitating them: nor thine, other mens, by teaching of them; do nothing in which thou wouldest not be followed: follow nothing of which thou canst not well justify the doing.

Affect not much business, especially of other mens; yet to hate idleness: to use recreations, but not dwell in them; to affect rather what is needfull than curious: not to over do: and in all these things to suffice nature, not humour it.

Be slow in choosing a friend, but slower in changing him when thou hast chosen: be courteous to all, but inwardly only with a few; thou mayest use that freedom to a friend, which thou wilt not to every acquaintance; thy acquaintance is but thy neighbour, but thy friend is thy self.

Scorn no man for his meanness, and honour no man for his wealth: do nothing to please any whereby thou shalt displease God; never be drunk to please the company, or think it uncivility to part sober, or cease to be a good Christian, that thou mayest be thought a good companion.

Be displeased with nothing which God doth, and as near as thou canst, do nothing wherewith.

wherewith God is displeased ; do all thou  
doest as in God's presence, and speak all  
in his audience ; and let neither thy words  
nor actions be such, as to which thou  
may'st willingly desire God's absence, or  
not desire his assistance.

It is the goodness of God to us, that is  
the cause of the love of God to us ; and it  
is the goodness of God in us, that is the  
cause of the love of God in us ; confess  
that the good which thou receivest is not  
for thine own sake, nor the good which  
thou doest is not by thine own power ; it  
is the mercy of God that moves him to doe  
for us : that inables us to doe that which  
pleaseth him.

Account that good which is lawfull, not  
which is profitable ; and indeavour rather  
to serve God, than thine own turn in all :  
make these two the rule of thy self, justice,  
and godliness, and thou shalt fulfill the  
duties of both Tables, God and thy neigh-  
bour.

Not repiningly to complain of thy suf-  
ferings of this life, since it is partly in thy  
power to make them blessings, and if to  
make them blessings be in thine own power,  
then that they are otherwise it is thy own  
fault : God intends amendment in it, if it do  
not amend thee, thou makest it a punish-  
ment, not he.

Labour

Labour to see thy own mortality in other mens deaths, and thy own frailty in other mens sins: and since thou must shortly die, be afraid to sin, and so consider thy sins, as thou may'st not be afraid to die, that thy sins do not bring thee to worse death, and that this death may lead thee to a better life.

Do what thou art commanded, not what others do; make no mans example a rule, not the best mans; all may err, and he that in all things follows him that may err, will be secure in some things to fall into error.

Call to mind often what thou hast done, and then compare with it what thou hast suffered, and what thou hast received; and when thou shalt find, that thou hast received more good than thou hast done, and hast done more evil than thou hast suffered; fear that there is less good behind for thee, and more evil; and therefore betake thee to repentance and a new life; and by that thou mayest prevent the evil which thou hast deserved to suffer, and procure to thy self, though not deserved, a reward of that good which thou hast done.

Let it not trouble thee that some others have liv'd longer than thy self; not the length

length of thy life, but the goodness is the  
measure of thy happiness; if thou hast  
lived well, thou hast lived long enough:  
if thou hast not lived well, thou hast lived  
too long.

Never think it too soon to repent, thou  
doest not know how soon thou mayest die,  
and after death it is too late; he that puts  
off his amendment with hope of living, los-  
eth eternal life in presumption of this.

Intend rather the effecting of a pub-  
lick good, than a particular: for by in-  
tending onely thy particular good, thou  
mayest do wrong to the publick, whereas  
thou canst not effect a publick good with-  
out thine own good in particular: for  
whatever is beneficial to the whole, can-  
not be prejudicial to the parts: so then  
thou being a member of the whole in  
performing a general good, even by  
that thou art so far good to thine own  
particular, as thou hast an interest in the  
general: whereas by seeking thy private  
good with the neglect of the publick,  
thou dost both decline from the common  
nature of things, and from the nature of  
goodness, which is by so much the  
more good, by how much it is good to  
more, and doest rather that, which is good  
to thee, than what is truly good in it  
self :

self: this is to make thine own self and thy advantage the rule of goodnes, thou shouldst make goodnes the rule of thy self and thy actions.

Think that in death thou dost not lose a life, but exchange one; death is but a change: and therefore not to fear a change, that art every day so acquainted with changes; every change is a kind of death, inasmuch as that which it changeth from, doth die to what it was: if the beasts and creatures themselves did not change from what they are, how should we be fed? Nay, if their skins and cloathing did not change from its natural use to them, how could it be usefull to us? if the Sun it self did not change his place, if the year, and the parts of the year did not change, how should we either have life or necessities? thou then that doest thus subsist by changes, why doest thou fear a change; especially considering that other things being ever altering in themselves, do yet ever continue alterable; whereas we changing but once, and for the better, shall ever after remain immutable; so that to be loth to change, is to contradict what thou doest, to fear a change, and yet love a life that is full of changes

If God hath made thee handsome, let  
not

not that make thee proud; beauty is an ornament, do not thou make it a snare; why shouldest thou have cause to wish that thou hast been ill favour'd? shew nothing naked of thy self to others, but thy face, and that only that thou mayest be known, not seen: be courteous to all, but not familiar: stay not to hear thy handsomness prais'd, much less to praise it; think no time so ill spent about thy self, as in dressing, nor no money as in fashions, yet in neither be ridiculous, allow for both: acknowledge no beauty in thy self, but of the mind, nor strive for none: if God have made thee beautifull in others eyes, let it be thy care to make thy self so in his: beauty without grace is the greatest deformity.

In God's house and business forget thine own: be there as a member of the Church, not of the Common-wealth; empty thy self of this world, thou art conversant in the next: let all thy senses have no other object but God; let thy ears be open, but thy eyes shut; if anothers beauty draw thy eyes from God, that beauty is become thy deformity, and hath turned God's eyes from thee.

Love no woman, but a wife, and use no familiarity with her, but in publick: thou knowest not whither it may grow, many have

have thought no hurt in the beginning of those things that after have proceeded to impiety; and in all thy behaviour, examine not what thou doest, but with what mind thou doest it, else that which happily in it self was indifferent, is to thee unlawfull: to a good mind all company is safe, and all familiarity is harmless.

Love thy neighbour as thy self in the kind unfeignedly; but love thy friend as thy self in the degree: do as much as thou canst, but love more than thou canst do: he that doth but little for his friend, because his ability is so, loves more than he which doth much, but less than he is able.

Revenge no injury, though thou canst: and requite every courtesie if thou canst, yet shew that thou art willing to requite a courtesie where thou art not able; and shew that thou art able to revenge a wrong (if thou canst) though thou art not willing; so by shewing that thou couldst revenge this, thou wilt happily prevent another, and by not revenging it thou wilt prove thy self better than thou shewest; for to revenge a wrong done, is to do a wrong to God: so thou wilt be guilty of doing that which thou complaineest of, and therefore unjustly complaineest of that which thou thy self doest.

Let thy conceit of thy self be low, but  
thy



thy desires high, even as high as heaven : think thy self not worthy of the least good, yet by the grace of God capable of the greatest : think often upon Christ's death, it will sweeten thine ; and account it his, he accounts it so ; he died not for himself, but for thee, and if thou live not to thy self, but to him, then he lives not for himself neither, but for thee, to make thee partaker of eternal life, which already thou hast in the certainty, though not in the fruition, and believest all this and more very humbly, but very confidently.

That thou mayest avoid sin, avoid the occasion of it ; as he that complains of heat removes further from the fire : omit no opportunity of doing good, and do no evil though thou hast opportunity : it is a greater commendation of thy goodness, that thou mightst and wouldst not.

Meditate often upon thy death, thou wilt like it the better ; and often upon the next life, thou wilt like this the worse : think of this world as a thing in trust, and provide to discharge it ; account nothing thine own, but as being shortly to give an account of it to the right owner.

Be not angry, without cause ; be merry without offence ; admit a seasonable anger ;  
and

and shun an unseasonable jest : be moderate in both : do not forget thy self in thy anger, nor thy friend in thy mirth : by the one thou wilt be burthensome to thy self by the other to the company.

Love the body, but subordinate to the soul ; the Tenant is more noble than the house : the most beautifull body is but a body of earth ; and the jewels which adorn it are but stones in the earth : and the gold and silver which it prides in, are veins in this earth ; the clothes which thou wearest, were the clothing of some beast, or the labour of some worm, or at the best, of a man like to thy self ; think then with what vile things thou art made fine : which yet do but make thee so in the esteem of others, not truly so in thy self ; and do but hide those parts which thou art ashamed to shew, not adorn that inner part which doth truly shew thee ; therefore to be so much a Christian to prefer that part which thou hast common with Christ in respect of his humane nature, thy reasonable soul : or so much a man, not to prefer that part which thou hast common with the beast, an earthly body.

If thou art a Master, let thy family be awed rather by thy example, than thy words.

de-ord; be angry for small faults, it will  
thy event greater: commend and incourage  
those that do well, they will do better;  
self commendations of former goodness is a  
provocation to more.

the Think upon this life as a current, ever  
the running; do not hope to live long, but  
at assured not to live still, and account it  
a comfort that thou shalt one day die;  
and with thy self ever upon earth, is to wish  
arey self out of heaven.

ich Be employed only in such ways as thou  
meouldst not blush to be met in; *Thamar*  
r atoes disguis'd, when to play the harlot;  
inkill nothing of another which thou  
adeouldst not have told him, believe  
in ing of another which thou mayest not tell;  
thy do not construe seriously what is spoken but  
nich jest, and forbear those jests, which  
that may be construed to earnest; hear no ill of  
ee; friend, but reply, and speak no ill though  
to an enemy.

non In thy house let thy entertainment be  
na-ee, not costly; bid thy friends welcome to  
uchy ability, not beyond it: never make  
houe meal so, as thou must be fain to  
thlych it up out of many; be hospitable, but  
rovident; think nothing too much for  
bey friends, which is not too much for  
thy estate; hospitality bids thy friends  
rd. welcome,

welcome, and providence makes thee able to bid them welcome: if hospitality be the life of neighbourhood, providence is the life of hospitality; he is not thy friend that expects more than thou art well able; thou art not thine own friend if thou doest less to live above thy means is folly, to live too far below thy means is a disparagement: do all like thy self, so as may neither weaken thy respect, nor thy estate.

Love not ill company, lest thou learn the ill of the company: it is hard, not to be like the company thou keepst: it is rare if we deny not Christ in *Caiphas* his house with *Solomon*, it is hard having the Ethiopian without her Idols; we see people change their complexion with the Climate: Vessels smell of the liquor they contain: by ordinary communication in the ways sinners without a great deal of care you will communicate with their sin: *With the froward thou wilt learn frowardness* he that goes to the meetings of wicked men, will come a wicked man out; or say the best, worse than he went in: in thy conversation, let this be thy rule, thy company be better, imitate them: worse, convert them: if equal, and as thou art, joyn with them.

Feed the poor often at thy doors, sometime at thy table; whatsoever thou givest to Christ in his members, he will one day give back again to thee in thy person, it is but just if God deny thee thy daily bread, if thou daily deny him the crumbs.

Let it not trouble thee, what is talk'd of thee when thou art absent, more than what will be talk'd of thee when thou art dead: an ill report doth not make thee an ill man: be carefull to do nothing that deserves to be ill spoken of, let it not trouble thee to be ill spoken of undeservedly.

Let thy prayers be frequent; thy wants are so; and thy thanksgivings frequent, thy blessings are so: pray daily at home, and if thou canst at Church; God is every where, but there he hath promised to be: miss not the confession and absolution, unless thou hast no sins to confess, or carest not to be forgiven them.

Think not the worse of the Ordinances of God for the sins of the Preacher; those that are ill themselves, may yet be instruments of good to others; God hath promised his blessing to the thing, not to the person: the sacrifice of *Elies* sons were essestial for the people: it is not the peoples fault that the Preacher is wicked, and as it is without their fault, so it is without  
C their

their prejudice ; it was our blessed Saviour of the Pharisees, *After their sayings do ye :* we must follow their sayings whole deeds we may not : thou mayest not refuse the Word of God from any, if they teach what they should, though they do not what they teach ; the wickedness of the messenger doth not abate the power of the means as the intemperance and debauchedness of the Physician doth not hinder the working of the Physick.

Remember often that thou art a Christian, and do nothing that may disprove it : be not a law to thy self, but be regulated by that which is a law to us all, the Word of God : study not much how to make thy life longer, but better : consider that the longer thou art here, the longer thou art from God ; let it be thy care rather to lead a good life than a long : endeavour to thy ability to do well, and grieve that thou canst not do better : do not wrong to others ; forgive the wrongs which others do thee ; strive what thou canst to keep a good name, but rather a good conscience ; if men mistake thee, comfort thy self that God which shall reward thee, doth not look upon the necessities of others, not as a stranger, but a member ; as thou wouldst have God look upon thine, be good to all

God

God is so, but with a difference, *Especially to the household of Faith*: cherish no sin in thy self, and countenance none in another; acquaint thy self rather with the Commandments of God, than the Decrees, and conclude of thy salvation to thy self rather by a diligent observing of his revealed will, than by searching into his secret will: let not the changes of this world to preferment or want, make thee either fond of thy life, or weary of it: be contented to live, but be desirous to die, *To be dissolved, and to be with Christ*: and if thou canst not attain to perfection upon earth, aim at it.

Let thy first care be to be good thy self, thy next care to make others so: be not a Christian in shew only, yet in every thing shew thy self a Christian: do nothing but what is good, and speak nothing but what is truth: he is the best Christian that speaks well, and doth as he speaks.

Let it trouble thee more to doe a fault, than to hear of it; if thou art ill spoken of by another, first call thy self to account before him, it may be thou deservest it: be more sorry that it is true, than that it is known: if false, it is not thy fault that thou art belied, it is thy comfort that it is a lie: do not think to be ever free from censure here, nor sometimes from faults: he is the

best man that errs seldomeſt, he is more than a man that never errs.

In Religion receive no opinion upon credit, and vent none upon discontent: be of that opinion that may ſave thee, rather than that may raiſe thee; let not the doors of thy lips move upon the hinges of another mans tongue: ſpeak what thou thinkelt, not what others ſpeak; ſo follow good men, as remembring they are but men: go rather the way which you ought, than the way which is gone: make others companions, but not copies, or ſo far copies as they agree with the Original.

Take whatſoever God doth thankfully, and do whatſoever he commands cheerfully: labour to make a good uſe of ill accidents: hate every mans ſin, love every mans perſon, and love no mans ſin for the perſons ſake.

Fear rather to doe ill, than to ſuffer for thy ill doing: he that truly fears ſin, ſhall never fear puniſhment: think upon the goodneſs of God, and thou wilt love him, and think upon the juſtice of God, and thou wilt fear him, and ſo by conſequence love that which may free thee from this fear; and ſo between theſe two, thou wilt fear to doe any thing againſt him whom thou loveſt, and thou wilt (at leaſt) not love



love to doe any thing against him for fear.

If the actions of another reflect to thy harm, examine not what is done, but what was intended: and if he intended no ill, think he hath done thee none, though in effect he have; willingly do no wrong, wink at those wrongs that are unwillingly done thee, God doth so, and measures what we do by what we mean to doe: he that shot at a mark and kill'd a man, by the Law of God was not held a murderer; God that works in us both to will and to doe, as he doth sometimes accept the will for the deed, so he doth usually measure the deed by the will.

Think him no true friend whom one injury can make thine enemy: or that accounts every errour an injury: he must have no friends that will have a friend with no faults: make no man thine enemy by doing him wrong, become not an enemy to every one that wrongs thee: account every man thy neighbour, though thine enemy, that needs thee.

In Religion look to the end, but by the means: think not to partake of what God hath promised, but by doing in some measure what he hath commanded: though heaven be had without our desert, yet it is not had without our pains, then mayest thou

thou hope that God will be as good as his word to thee, when thou sincerely endeavour'st to be as good as his Word commands thee to be towards him.

Do nothing which is ill, nor every thing which is lawfull: measure not thy liberty by the lawfulness of the thing, but the expediency: many times an unseasonable good, though it be not ill in it self, yet it is in the occasion of it: he which will at no time forbear to doe something which he may, will at sometime do something which he may not.

Be content to hear of anothers praises before thee without repining: and to tell of anothers praises without detracting: to speak well of all men, or not at all; for as it is flattery to speak that good of another which is false, so it is detraction, to speak that ill of another unnecessarily which is true.

Forgive the wilfull injuries of any, yet tell him of them; by shewing of him his fault, thou shewest him his duty: do not love him less for it, but trust in him less: but if he be thorowly sorry for it, be thou thorowly satisfied, God asks no more for thine; consider that to suffer wrongs is common to thee with Christ, and to forgive wrongs proper to thee as a Christian.

God

God doth suffer such wrongs to be, that he may exercise thy patience : and he commands thee to forgive those wrongs, that thou mayest exercise thy charity.

So live as thou mayest not be afraid to die, as thou mayest be assured of a better life after death ; do nothing which shall need an excuse, or fear a witness, and so use this world, as remembering you must account for it in the next ;

Let thy discourse be ever of goodness, but not of thine own, or of the good which thou hast received of God, not which thou hast done : if thy talk be good, thou doest at once both shew goodness, and teach it.

Be good without much noise : be provident without perplexedness : be merry without lightness : be bountifull without wast : live to the benefit of all, but to the service onely of God.

The End of the First Part.

MEDI-

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# MEDITATIONS.

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## The Second Part.

**D**O nothing meerly for gain: account not those actions gainfull to thee for which thou must pawn thy conscience; do not sell that which thou canst not buy, piety; think not any thing in this life worthy the loss of the next.

- Do all thy business leisurely, not dreamingly: undertake nothing but advisedly, and what thou hast undertaken go through with; propose such ends to all thy actions, as thou mayest not be ashamed to own, as may witness thee both a wise man, and a good Christian.

When thou seest any born into the world naked and helpless, think that thy beginning was no better; and when thou seest any peaceably die, and decently buried, that

that thy end (happily) may not be so good ;  
there is but one common end to all, name-  
ly death ; but there are many sorts of death,  
and what death thou shalt die, whether a  
natural or a violent, it may be a shamefull ;  
whether at home, or upon the way, among  
whom thou shalt be sick, or by whom thou  
shalt be buried, if at all ; whether thou  
shalt die on the Sea, where thou shalt have  
no grave, and that in a shipwrack, where  
thou shalt have no burial, or in the warrs,  
where thou shalt have no pity, and all alone,  
where thou shalt have none to help, none  
to comfort thee, or to pray with thee ; and  
whether then thou shalt have time to re-  
pent, or whether thou shalt have grace to  
repent ; and by any of these how soon thou  
mayest be fetch'd, or how long thou may-  
est tarry thou knowest not, only this thou  
knowest, that go thou must, and certainly  
sooner than thou wottest of ; and that if  
thou hast already outliv'd any others, that  
this hath not hapned to thee by any pre-  
heminence of nature, or difference of mold :  
the lower part of a Taper or Light is not  
better than the upper part, because it is  
longer before it be consumed : that thou  
doest already differ nothing from a carcase  
or dead corps, but that thou hast a soul,  
which if thou imployest faithfully and in the

fear of God, thou differest little from the Saints in heaven, save that thou hast a body; if otherwise, thou doest but in that differ from the Devils in hell.

Be strict in paying thy due, nor too strict in demanding it: unwillingly undertake a suit, and willingly make an end of it: choose rather to buy quietness with some loss, than gain with contention: he that goes to law for every trifle, buys an unquiet life at a dear rate, and will in the end find his chests empty of money, and full of papers.

As at the first thou haddest thy beginning and being from God, so frame thy life, that when this being shall end, thou mayest return to God; do all things to his glory, and to all things ask his aid, since without it thou canst do nothing, even to speak of his praises thou wilt need his assistance.

Think it not safe to defer amendment: late repentance is seldome sound: he which puts off to repent till sickness, commonly makes but a sick repentance, if any: if sin keep possession all thy life, it will hardly be gotten out when thou comest to die.

Make the Scripture the compleat rule to thee of good and evil: measure the goodness of other things not by their nature, but their use: think indifferent things good

or

or bad, according as authority injoyns or forbids them: if supreme authority impose any thing which it is not a sin to doe, think thou sinnest if thou refuse to doe it: if it impose any thing which is a sin, though thou dost not sin if thou refuse it, yet know thou sinnest if thou rebel against authority: thou mayest not resist a lawfull authority, even in an unlawfull thing, otherwise than by thy prayers.

Think not with the fool, that there is no God, and do nothing that may make thee wish there were none: and as thou doest believe that there is a God, so let thy life be such as may conclude to thee that he is thy God: if thou make him thy God in thy service of him, thou wilt by that too make him thy Father in his care of thee here, and thy debtor, at least by promise, in respect of his reward to thee hereafter.

Think it a long art to die well: and that thou hast but a short time to learn it: and beside that which thou art to learn, much it is which thou art to forget, and dost daily forget much of that good which thou haddest learned; therefore not like truanting boys to trifle away any of that time in telling tales, which is too little to get thy lesson.

Do nothing which may shut thee out of  
heaven.

heaven, yet do not despair, if thou hast done any: think every sin great, but none so great, but may be forgiven; forgiveness of sin is an Article of your Faith: you deny your Creed if you deny that: thou canst not wrong Jesus Christ more, than by making any sin bigger than his sufferings.

Examine not how long thou hast lived, but how well; measure thy Christianity by thy piety, not by thy age; think not that thou dost benefit God, but thy self by being holy; consider that God hath no need of thy goodness, in as much as he is able to make a good use of thy sins: and that if thou wilt not glorifie him by doing well, yet he is able to glorifie himself by what thou dost ill; therefore to intend God's glory in all, in as much as thou shalt glorifie him, though thou intend it not; and so doing God's will against thine own, thou dost his will so, as that yet thou shalt be punisht for doing it.

In every sin thou art about to commit, consider first how dear it will cost thee; that God hath not made hell for nought; be that he reserveth the Devil and his Angels to be company for impenitent sinners; that punishment is the end of all sin, and there is no end of that punishment, the short pleasures of any sin are not worth the long punishments they do bring with it. Do.



Do not over-prize or affect the things which thou hast; do not perplex thy mind for the things which thou wantest; consider how many want more, and how courageously and chearfully they endure those wants: and account it thy great want, that thou wantest their courage, even when thou hast not their wants.

Be no observer of other mens ways, nor of other mens humours: pass sentence upon no mans soul, it is God which judgeth, nor censure any man by the estate he is in: it is not sin but impenitency that damns any, and what knowest thou but he may repent? look diligently into thine own conscience, it will never repent thee that thou lookest not at all into others; other mens sins as they shall in the last day be no part of thy account, so here to know them is no part of thy duty.

Conform thy desires to thy condition; be not troubled with thinking what thou might'st have been, or what others (happily) have been from less beginnings, it may be with less deserr; whilst thou hast what is necessary, what thou wouldst have more, if it be not superfluous, yet it neither concerns thee as a man, and essentially to thy being, nor as a Christian: add to this, that in outward things of the body thou comest  
short

short of some, yet in the things of thy soul and the means of salvation, thou art an equal sharer with the best; consider the bounty of God to thee in thine ordinary blessings, which however continuance make less regarded, it doth not make them less necessary; consider thy health and strength, &c. how ill thou couldst be without it, how earnest thou wouldst be with God for it, if thou wert without it; and therefore be carefull not to be the worse for injoying of those things without which thou wouldst esteem thy self so much worse than others, that God be not provoked to take them from thee to make thee better; but rather learn to know the goodness of God's blessings in the fruition of them, than by the want of them.

Do not sin in hope of pardon: do not forbear sin, only for fear of punishment: grieve not only for the sins thou hast fallen into, but for those that thou art subject to; that thou art in a condition and body not free from sin; which consideration of thy sin, as it doth work grief, so that grief doth again extenuate thy sin; for if thou truly do what thou canst, and art truly sorry for what thou canst not do, and desirest God to accept that doing, and that sorrow; though thou hast not that perfection which the law doth exact, yet thou hast such a perfection as God doth

doth accept; with whom sincerely to endeavour what we should, and to grieve for the failings of our indeavours, and to long and prepare for that place where there shall be an end of those failings, is thought good enough, and though not such a goodness as by which thou canst condignly merit a reward, yet such it is, as for which thou may'st expect one.

Affect every thing here as remembering here thou must leave it, do every thing here, as that hereafter thou must account for it: worldly things, as they should be the least part of thy care, so let them have the least part of thy respect; consider that in the last day not to have lov'd them well, but to have us'd them well, will be thy comfort.

Think of death not only as near, but profitable to thee, and in death make thee willing to part with the earth, consider that thou art then journeying to heaven: think upon thy dying not as an end of thy being, but a beginning of thy happiness: here thou art happy, but neither simply nor long; there is no good here without some mixture and alloy: besides consider how little of these thou dost then part with, it is not the pleasure or delight, &c. of many years, no not of many minutes that death deprives thee of: thou canst not be  
said

said to be robb'd by death of the time or years which are already spent, because they are already dead to thee, and if thou didst live still, they should not revive to thee, and that which is yet to come is yet not thine, and thou canst not be said to lose that which thou never hadst, so all that thou partest with in death, is but that which thou enjoyest at the very instant of departing: Surely he which considers seriously what he here leaves, and for what he leaves it, cannot think much to die, but rather think much to live, because in dying he doth lose nothing, but onely exchange something, and that for the better: by how much eternal life is better than long life, and the society of Angels better than the company of men; heaven better than earth, and the fruition of God better than a mans self.

Pass not thy word to thy hurt; and break not thy word for thy advantage; consider that in all thy promises God is either a party, or a witness, the promises which thou makest not to him, thou makest before him; follow justice and goodness, though no man know it; care for no other witness of thy sincerity, than God, inasmuch as thou art to expect no other rewarder of it.

Do nothing but what is praise-worthy, yet esteem the praise of men nothing worth,

in the

as much as it is the fault of most men to commend rather those that are good to them, than those that are truly good in themselves; consider how many in the world do not know thee, how many do know thee but by hear-say, and thou dost not know what they hear of thee: and therefore thou wilt do much wrong thy self, if thou measure thy worth by their praises which are beholding to thee, which may be partial, or the contrary, by their reports who do not know thee, which is ever uncertain.

Let thy prayers to God be often and earnest, rather than long, and let thanksgiving be ever a part of thy prayer, for as God doth not usually bestow his blessings without our prayers, so neither doth he continue them without our thanks; yet let all thy desires to God be conditional, if he please and see it good; refer thy will to his, and thus by freely submitting it to him, thou prayest more powerfull than by asking it; learn so to conform thy will to Gods, that whatever by his providence shall happen to thee, thou mayest be ready to bid it welcome; whatever shall be taken from thee, to bid it farewell.

In sickness use means for the recovery of thy health; yet think what if thou shouldst not recover, what if thou shouldst die now; whether thou art ready for death, whether thou

thou art ready to give an account of thy life, and since both these must be done, and sickness is an ill time to do it in, think that he which will be ready for death in sickness, must provide for it in his health.

Do not perplex thy self with thinking what may be, or make to thy self miseries before they are, and which it may be, shall never be; account not thy self unhappy in any mischances which befall thee, but that thou art happy enough that thou canst bear them; ever think better of other men than of thy self, but think better of thine own condition and fortune, than other mens, so thou wilt be ever content with that thou art, and not proud of it.

Measure the greatness or smallness of sins not by the thing, but by the commandment, the thing in which *Adam* offended, was not great; account all sins mortal in themselves, and therefore fear to commit them, but all venial in respect of Gods mercy; and therefore do not despair in them; let the actions of thy whole life be such as thou carest not who knows them, yet be not ambitious to make thy goodness known; consider that thou art bound to be good, though no man know it, and that it cannot be unknown to God who will recompence it; that opinion makes not things better or worse.

life, worse: Pearls are not valued either in those  
places where there is plenty, or by those per-  
sons that want skill, yet have the same ver-  
tue even where they want their due value ;  
if men think worse of thee than thou deser-  
vest, it is thy unhappiness, not thy sin ; if  
thou deservest worse than they think of thee,  
it is their unhappiness to mistake thee, but it  
is thy sin not to be so good as they take thee  
for.

So enjoy this life, as being willing to leave  
it; and so meditate upon the next life as be-  
ing desirous to enjoy it; be good whilst thou  
hast time and means, lest if now thou may-  
est and wilt not, hereafter thou wouldst but  
canst not, it is not unjust if God then deny  
that to thee, which before thou deniedst to  
thy self.

Weigh the goodness of God to thee in  
these two, what he at first made thee, after  
his own Image, and what he himself was af-  
terward made for thee after thy Image; first,  
he made us like himself; then he made him-  
self like us ; man by his sin having losed the  
image and likeness of God, God himself be-  
came in the likeness of sinfull man, that he  
might again make sinfull man like himself,  
and that he might take away his sin, did take  
on himself not only his nature, but his pu-  
nishment, and to become his Saviour, be-  
came his sacrifice.

*'Twas*

(nought)

'Twas little that thou madst me first of  
 But thou wast sold, and I was bought.  
 No worth was I, nothing but worth in thee;  
 Yet Lord thou wast the price of me :  
 Oh height oh depth, thy self wouldst not be  
 (Blessed Saviour) to be mine. (thine,  
 Therefore will I no longer be mine own,  
 That so I may be thine alone.

Do rather those things which are good  
 than those which are acceptable; do & speak  
 all from thy heart, yet neither do nor speak  
 all that is in thy heart; go about nothing  
 rashly, and be not easily diverted from what  
 thou goest about; be good not only inward-  
 ly to thy self, but externally to the world; let  
 thy outward conversation answer thy inward  
 conscience; give no occasion to any to think  
 worse of thee than indeed thou art, and if  
 without just occasion they do, comfort thy  
 self that thou art better than they think thee.

Be provident, but not covetous, in thy af-  
 fairs, look at thy profit, but neither first, nor  
 wholly; think it the gratest gain to do well;  
 be not drawn to an unlawfull act, either for  
 fear or company; do not lose a good consci-  
 ence to gain a Kingdom; consider there is a  
 better Kingdom than this world, hath any  
 promised to the keeping of it?

If



If thou wouldst avoid sin, avoid those things that may occasion it; thou mayest rather and better shun a temptation, than shun the sin when thou art tempted; it is an easier matter to keep out of the fire, than to keep from burning when thou art in.

Rather run than be drawn to goodness, yet neither run, nor be drawn into sin; be not perswaded to be evil, and be good though none perswade thee: nay, though they perswade thee to the contrary; let no mans will prevail with thee against God's, let God's will prevail with thee even against thine own; and so by cheerfull submitting of thy will to God's, thou dost in some sense subject God to thy will; for willing nothing but according to God's will, he should deny his own will, if he denied thine.

Think all godliness gainfull, thou canst not say that wants gain, that gains thee heaven; in all things shew thy self a man, and be govern'd by reason, not by thy appetite, or thy sensitive part; do not all things which thou hast a mind to; do not for the importunity of other things contrary to thy mind: or if thou art drawn to do sometime something against thy mind, yet never be drawn to any thing against thy conscience.

Commend not any man in any thing where he deserves it not; excuse what is spoken

ken disgracefully of any man, though he de  
serve it, it is a better office to defend a neigh  
bour in his absence, than to magnifie and ex  
toll him being present; for so doing thou  
canst neither puff him up by what thou say  
est, nor be thought to flatter him by saying

Strive not unjustly at law for that which  
an others, lose not every thing which is thine  
own without striving for, if it be of moment  
Religion doth not so teach patience toward  
others, as that it forbids us in a just cause to  
defend our selves, yet contend not in a suit  
for a trifle, thou mayest lose it better cheap  
than thou wilt recover it: as I would not  
impose on men their sheepishness, which  
are content to purchase their peace with the  
loss of their estates, so neither do I like the  
valour that sell their estate to buy con  
tention.

As we do not of things, so neither may  
we judge of men always by the appearance  
(hypocrisie hath usually a better visage, than  
it hath a face) yet judge of no man contrary  
to what he appears; I cannot think him a fe  
ber man whom I see every day distempered  
with drink, yet he may be intemperate who  
I never see so, we too often find demureness  
without sincerity; he who in all things be  
lieves always his eyes, is no less subject to er  
ror, than he who wil believe them in nothing

Som

Some men love their friend, as intending  
and wishing some good to him; others, as ho-  
ping only, and expecting some good from  
him; the first of these loves his friend, the  
second of these loves himself; love every man  
that doth for thee, good nature requires  
that; and be ready to do even for those that  
do not love thee; Religion requires this, nei-  
ther do, only for those that love thee, nor love  
any man only for this reason, that he may  
do for thee; he which loves another only  
for gain, loves the gain, not him.

Fear rather a secret, than an open enemy,  
the malice which is not seen, is not easily  
warded; envy no man for his parts, and con-  
demn no man for his weaknesses; bear with  
the frailties and imperfections of thy neigh-  
bours, consider that God bears with thine;  
be to all like a wise man providently, and cir-  
cumspectly for thy self; yet like a Christian  
with respect to others.

Think contentation the greatest wealth,  
and covetousness the greatest poverty; if  
thou hast not so much as others, yet thou  
hast that which is appointed for thee, and  
consider that in heaven the reward shall not  
be according to what we have here, but  
to what we have done here.

Learn to distinguish aright between those  
things which thou art but to use, and those  
things

things which thou art to enjoy : to love God for himself ; and other things only for God ; for if thou dost love God for other things, and other things for themselves, thou dost only make use of God for enjoying of those other things, whereas thou shouldst desire God only for himself, and other things only to further thy desire of God ; a wicked man loves God because he cannot be without him, the righteous man loves God because he would not be without him ; the one loves God because he knows he is good, the other because he hears he is bountifull ; the good man loves him for what he is, the other for what he hath ; so he enjoys those things which he should but use, and does but make use of God whom he should labour to enjoy.

In all religious performances, do not look only at what thou art to doe, but how thou art to do it ; measure the goodness of the thing by the lawfulness, and that by the commandment : but measure the goodness of the act by the end, and that by the intention : that duty can never be rightly done that is not done to a right end : he that performs a good work with an ill intention may be said to have done good, but cannot be said to have done well ; and he who does good, and not for God, receives from God

no reward of his doing, nay, he receives a contrary reward, because by intending his own end he doth not serve God by that duty; but makes God in that duty serve him: and that which was in its own nature good is made sin in the performance, and so by doing God's will for thine own ends, thou sinnest worse than by leaving it undone, because it is a less fault through infirmity to do ill, than in pretence only, or vain-glory, to do well: for as he which loves that which is good or just, so far only as it is profitable, loves profit, not goodness: so he which doth good only for his own ends, whether of advantage or glory, cannot be said simply to do good, but to do good to himself.

Think thy service which thou performest to God is already paid for, inasmuch as thou canst serve him with nothing that is not his, yet expect a reward of thy service, though thou merit none, nor only expect, but claim it; God doth no less owe that which he hath promised, than that which thou deserveest.

Let thy apparel and dress be such as may shew cleanliness without pride, and thy behaviour such, as may shew gravity without strangeness, and affability without lightness, and thy discourse such as may shew that thou dost not affect to talk, nor affectedly to be silent; and in both thy conversation and

D

talk

talk, be always carefull to give good counsel, and a good example.

Practice patience, yet know when to be moved; God while he commands in us mercifulness towards others, doth not forbid us the defence of our selves; it is not safe to forgive a wrong where it will incourage any further to wrong thee; if he be sorry that hath offended thee, forgive it; if he boast of it, punish him that he may be sorry for it, impunity makes many bold, sometimes the conuiving at one fault is the cause of many.

Let not the abuse of any thing make thee condemn the thing; account not every thing ill, which the superstition or errors of any have made ill to them; for as there is a good use of sin, for so God useth it, so there is a finfull use of what is good; yet neither is the evil less evil, because God useth it well, nor doth that which is good become evil by our evil use: let it be thy commendations and wisdom to bring good things to their right use, not to fling them away because some abuse them; if we shall allow the use of nothing which the idolatry or superstition of others doth prophanely abuse, we shall neither have Churches, nor Scriptures, nor God himself.

The good counsel which thou givest to others, first follow thy self, and the faults which thou reprovest in others, first mend in thy

thy self; it is the ill custom of the world that for the most part men neither do what they teach, nor mend what they find fault with; it is indeed a harder matter to do well, than to direct well, he that cannot shoot himself, may give aim, therefore knowledge of goodness is more general than practice, because the one is an ordinary act of the understanding, and of a natural man, but to the other is required a supernatural help; think it no praise to thee then that thou knowest what it is to do well; or when others do amiss, that thou art able to direct those that go wrong, but that thou dost follow those directions thy self.

Let nothing come from thee either in thy discourse or actions, that may not beseem thee, for though happily it were not ill meant, yet it may be ill contrived, others see not thy heart, and therefore judge of thee by what they see; to avoid therefore the censure of others, do nothing which thou thy self wouldest censure in another.

Think no calling disgracefull though never so mean, it is the condition of our present state to eat our meat with the sweat of our brows; even the pure state of *Adam* had somewhat to do, God never allowed idleness to any; the Angels in heaven are imploy'd even in heaven where there is nothing but

rest, yet there is no idleness, wherefore hath God given us ability and parts but to imploy them? in labour there is not only comfort but profit; in idleness there is not only beggery, but sin, nay, a double sin; for he robs God of the glory of those parts, and his neighbour of the benefit of them, by not using them: God which hath promised us a blessing in our callings, hath threatned a punishment to our idleness: ye know the servant was condemned for hiding his talent.

Modesty is the greatest ornament of a woman, more than jewels or clothes, nay, more than extream wit or beauty, these later are sometimes a sword against the owner, but the other always a buckler; a grave and strict carriage is a stronger denial of temptation than words, and doth at once teach ill minds what to expect and what to do; let thy behaviour and countenance be such as may make wicked minds blush to be uncivil, not only to thee, but before thee; scorn no company, not the meanest, but be not fond of any: use no familiarity to any which strangers may think too much, or which may incourage another to look for more: be sober without coyness, and affable without fondness: avoid pride and levity, yet think it a commendation rather to be censured as strange, than wanton.

Have



Have ever the same mind to Godward, sick, and in health; do not purpose amendment of life onely on condition that thou mayest amend in thy health; do not forget those promises when thou art well, which thou wert so free of when thou wert sick; he who doth only promise well when he is visited, and not endeavour the performance of those promises when he is well, is in a more dangerous estate after his recovery, than before; whereas he who is constant to goodness when he is in health, is ready for death before sickness, and in sickness desires his recovery only that he may longer glorifie God, not promise only to glorifie God on condition he may recover.

Be content to hear anothers praises, and thine own faults with patience; hate no man for telling of thy errors to thy self, and be not forward to tell of any mans to other men, he which tells thee privately of thy fault desires thy amendment; if thou publicly tellest, and blazest anothers, thou desirest his disgrace, which as it is already thy sin, so it will be thy discredit.

Be no make-bate, nor an entertainer of those that are, thou art guilty not only of those sins which thou dost, but which thou dost approve; think thy neighbours welfare and calamity thine own, though not in

the participation; yet in the compassion: not Religion, but good nature requires this, that being members of the same body, if one member be glorified, the other members should rejoyce with it.

Eternal life, as it is but one where in God, so to it there is but one way, by godliness; to the holy of holies there is no entrance without holiness, other ways there are, but they lead to other ends: the Epicures made pleasure their way, which too many do still; other Philosophers made moral vertue their way (few now do so much) but yet neither did the ones pleasures begin in vertue, nor the others vertue end in true pleasures: he that seeks for the world to come in this, looks for an infinite in a finite; the pleasures and commodities, &c. of this life, are neither the earnest nor the means of the next: it is the fault of these times, that men study rather their advancement and profit, than their souls, as if present happiness did lead to the future; such may do well to find out a new heaven, if they can, they will never find out a new way to the old.

Many things are good in themselves, yet remember that their goodness to us consists much in our good use of them, yea, even the goodness of God himself; for however infinitely good in himself, patient, mercifull,  
&c.

¶ C. yet if I abuse that goodnes, it is occasion to me of infinite evil; as where the stomach is ill-affected, the meat is offensive: if God bestow good things on thee, let not thy sin alter the property, (the property I say not of the nature) for it is still good in it self, that by thy means is not so to thee; thus riches are said an impediment in the way to heaven, not that in wealth there is more evil, but that it brings with it more temptations to evil, it is said, *hardly shall those which have riches enter into the Kingdom of God*, yet what is more hard to be done, it is more praise to do, and if God have blessed thee with wealth, and thy abuse do not alter it from a blessing, thou wilt find thy abundance not only not strengthen thy way to heaven, but enlarge thy reward, because there is then more praise of being good when thou hast had more opportunities (it may be invitements) to be evil.

Do not tell a lie to procure a benefit, much less to do a wrong: hate no mans verities, no not thine enemies, and imitate no mans faults; be not so much a parasite to any, as to magnifie his errors, much less to follow them; do not for sinister respects, do or approve that, which but for that, thou wouldest condemn; be not a broker, nor drive a trade in sin, consider that God is able to advance

thee without these, consider that all those, and all the world cannot advance thee without God.

When thou remembrest that thou art born in sin, be carefull to repent of that, not add more ; if thou art not able to answer for the sins thou art born in, what will become of thee for those thou hast liv'd in? thou art bad enough by nature, do not make thy self worse by custom in sin, let it be thy grief that thou dost bring sin with thee into the world, and let it be thy care not to add any more sins to it whilst thou art in the world; that thou art born in sin is enough to damn thee, if thou goest on carelessly and obstinately to live in sin, it will be impossible to save thee ; consider that as the sword hung over the flatterers head but by a hair, so thou hangest over hell but by a hair, by the slender thread of this life, if the thread break before thou repentest, down thou fallest into everlasting destruction.

Be so affected to temporal things, as that they hinder not thy affections to heavenly ; consider that they are an argument of imperfection, not of difference ; that he is not more a man that commands all the world, than he which hath nothing; and besides, that however they be in a kind requisite for thy present being, yet they do no way simply  
conduce

conduce to thy happiness, in as much as in heaven, where only we shall be happy, we shall be without them ; in the mean time if thou dost want some of them, consider it is an argument of an imperfect state to be subject to wants, or if thou hast them, that it is no less argument of imperfection to have need of them : And therefore let all earthly indigencies minister rather a meditation of thy frailty, than a matter of discontent ; that nothing befalls thee but what is proper to thy present condition, and that when this present shall end, none of these shall befall thee.

The End of the Second Part.

MEDIA

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# MEDITATIONS.

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## The Third Part.

**A**bove all things endeavour to preserve in thy mind worthy thoughts of God. Never take his Name into thy mouth without an inward reverence. And let the words of his mouth be dearer to thee than thousands of gold and silver. And remember always that God is as good as he is great ; And that no man who does his will, and suffers for well-doing shall go unrewarded. God is indeed Almighty, but his Power does not over-top his goodness, nor encline him to severity. *Thy power is the beginning of righteousness,*  
 Wisd. 12. 16. 8. *and because thou art the Lord of all, it maketh thee to be gracious unto all.* And consider what the same Authour adds, *Thou mastering*

ring thy power judgest with equity, and ordered us with great favour. For thou mayest use power when thou wilt.

So it is, as His Majesty is, Ecclus. 2. 18.  
so is his mercy.

Meditate often upon the Divine benefits. Consider their *Number*, and the *peculiar adjuncts* which commend them to thee. Thy being, life, liberty, health, and all the conveniences of life are intirely owing to God's bounty. Very many are the blessings of *immunity*, such as are freedom from sickness, great and severe pains, extreme poverty, and disgrace. But who can express the benefits which are *spiritual* which God bestows. He hath given his *Son* to dye, promised his *Spirit* to help, made known his *laws* to direct us, propounded eternal life to reward and encourage our obedience. God gives thee time to repent, affords the means of grace, the hope of glory. Think how miserable thou wouldest be without these, how wretched they are that never had them, or that have forgone them. Here's a large field for thy Meditation, here's enough to excite thy praise, and silence thy complaints.

Add to this that God bestows these benefits not only without a *motiue* and any *desert* of ours, but continuës them to them who deserve amiss; That God neither *fears* nor  
*needs*

*needs us. That He would be, and be happy if we were not at all, or were miserable. 'Tis in his power to destroy us, and he may justly deprive us of his benefits. Dwell upon these thoughts. they will lead to repentance. And say not, his mercy is great he will be pacified for the multitude of my sins : for mercy and wrath come from him, and his indignation wresteth upon Sinners.*

Distinguish carefully between the *means* and the *end* of Religion. The means of Religion are the reading and hearing and meditating upon the Word of God, Publick and Private-prayer, receiving the Sacraments, &c. But the *end* of Religion is the change of our life and temper here, and the ultimate End, the Salvation of our Souls hereafter. Never think thy self a proficient in Religion till thou hast gained the end of it ; when thou art turned from pride, covetousness, and sensuality, &c. and art become humble, heavenly minded, chaste and temperate, then thou mayest be said to have profited by Religion. In the use of all the means of Religion use great diligence and care. The best remedy will not remove a disease unless it be taken with care, and retained with good government. We are not  
bettered



bettered by the means of Religion because we are negligent in the use of them. *Keep thy foot when thou goest into the house of God.* Eccl. 5. 1.

Prepare thy self for the service of God, attend with great reverence, unite all thy scattered thoughts, and do not forget what thou hast been about.

Remember that God will not be mocked; That it is the heart of the worshipper which he regards. And thy account hereafter will be very heavy if thou be not much better under the many advantages of becoming so. We are never safe till we love him with our whole heart whom we pretend to worship. *Forward thoughts separate Wisdom 1. 3, 4. from God, and into a malicious Soul wisdom shall not enter.*

Next to that duty we owe to God we stand obliged to our Superiours. It is not for nothing that the Holy Scriptures conjoin the fear of God, and honouring the King, and that the honour which we owe to our Parents follows next in the Decalogue upon the duties we owe to God. We are to honour the King as God's Substitute, and Ministers as his Messengers, and both them and our natural Parents for his sake as well as in obedience to him. To these we must give

give a chearfull obedience and obey them in all things which God hath not forbid. Rebellion and disobedience are hainous offences, and speak a great contempt of God

Himself. *He that forsaketh his father is a blasphemer, and he that angreth his mother is cursed of God.*

Do not willingly afflict or grieve any man, nor put him to shame. Shew always a great compassion to the afflicted, comfort and assist them with all thy might who are in sorrow and most destitute. 'Tis a great imitation of God to assist the desolate and friendless. *Deliver him that suffereth wrong*

*from the hand of the oppressour, and be not faint-hearted when thou sittest*

*in judgment.* Be as a father unto the fatherless, and instead of an husband unto their mother. So shalt thou be as the Son of the most high, and he shall love thee more than thy mother doth.

Neglect not to give Alms. Dare to trust

God who hath promised to repay thee. Lay aside for the poor a constant

stock as thou art able. He spake a great truth who said, *No man is a better Merchant than he that lays out his time upon*

God.

God and his money upon the poor. Remember that thy Lord and Master went about doing good : And that it is better to give than to receive. And therefore *let not thine hand be stretched out to receive, and shut when thou* Ecclus. 4. 31. *shouldest give.*

*Buy the truth and sell it not.* Pursue it diligently and examine things strictly. Errour Prov. 23. 23. stalks about the World in the mantle of truth. Be carefull neither to impose a fallacy, nor yet to be imposed upon. We may justly suspect those men who will not permit us to examine. We are obliged 1 Theff. 5. 21. *to prove all things :* It is justly to be feared that he sells bad wares who is not willing to expose them by a clear light. *Strive for the truth unto death and the Lord shall fight for thee :* Shew thy love to Ecclus. 4. 28. truth by thy sincerity in all thy words and professions. Be always plain and open, and never pretend what thou doest not mean. Abhor a lie as a great blot upon humane nature, and the greatest reproach and dishonour. For so it is, *clear and round dealing is the honour of mans nature, whereas a lie faceth God and shrinks from*

from men. Truth is always one and the same, and so we must be: No temptation ought to draw us from it. It was said by one, That it is heaven upon earth to have a mans mind move in charity, rest in providence, and turn upon the poles of truth. And the Wise man says, *Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine Heart.*

Prov. 3. 3.

Be always mean in thine own eyes. Thou canst not be otherwise if thou knowest thy self; To do this is the first step to wisdom. He that knows not himself will be but very little the better for his knowing other things, whatever thou knowest thou hast no cause to be puffed up: For as there are more things thou canst not do than what thou canst, so thou art ignorant of more and more weighty things than thou knowest. *Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us, but the things which are in heaven who hath searched out?*

Wisdom 9. 16. *Do not vehemently desire any worldly thing: A mean condition is always most safe, and hath most of quiet. God onely knows what is fit for all his Creatures, and does*

does always what is best. Barely to live is a great blessing, and may serve to prevent our complaints. If thou hast lived well thou hast no great cause to complain, because nothing can make a good man miserable: Thou hast lived amiss, what a blessing is it that thou art still suffered to live when thou art unfit to die. *Wherefore doth a living man complain?* Lam. 3. 39.

Great gifts and places are charged with great accounts, and he who desires them hath a vain mind. *A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.* Remember this also that *mercy will soon pardon the meanest, but mighty men shall be mightily tormented.* And therefore, *Seek not of the Lord pre-eminence, nor of the King the Seat of Honour.* Ecclus. 31. 19. Wisdom 6. 6. Ecclus. 7. 4.

Make it thy great care to clear thy Conscience, and ease thy mind. In doubtfull matters advise, and if thy mind be loaded with guilt do not think to ease thy self by wine and company: These may divert the sense of thy grief for a while but will not remove

remove the cause: Confess thy Sin to God, and humble thy Soul before Him; and if thou needest farther advice towards the restoring thy peace and perfecting thy repentance impart thy grief to a friend or thy spiritual guide. There is no evil to be compared to that of a conscious and wounded mind.

*Give me any plague but the plague of the heart.*  
Ecclus. 25. 13.

Live at peace with all the world, and let it be a great part of thy care and study to be quiet. But be very carefull in making choice of an intimate friend and counsellour.

*Be at peace with many, nevertheless have but one counsellor of a thousand.*  
Ecclus. 6. 6.

Make choice of a friend who may be thy daily Monitour: There is great need of a wise and faithfull one. And *whoso feareth the Lord shall direct his friendship aright: For as he is so shall his neighbour be also.*  
Ecclus. 6. 17.

A wise choice being made the friendship is to be observed inviolable: *For sake not an old friend.*  
Ecclus. 9. 10.

Thou wilt hardly arrive to any great perfection unless thou have a faithfull friend or  
a bit-

a bitter Enemy, said one of the ancients. A faithfull friend to admonish thee when thou dost amiss, or a violent enemy to reproach thee.

Avoid the Conversation of that man whom thou findest apt to speak ill of others. He that does this is to be shunned as a pest.

Speak evil of no man. And if thou knowest any evil of another yet never think thy self at liberty to divulge it, but rather tell him of it thy self.

Put a fair interpretation upon every action of thy neighbour that is capable of it. There are many things may look ill which upon examination will not be found to have any evil in them. *Charity thinketh no evil.* But detraction is the work of the Devil. Be always more prone to be an advocate than an accuser: One speaks a God-like temper the other a Diabolical. Do not imitate the Devil and think it enough to declaim against him. Consider this, that

*when the ungodly curseth Satan he curseth his own Soul.* Ecclus. 21. 27.

Making reflections on the faults of others is generally a fruitless thing, it is often attended with mistakes, and involves men in sin. When we find it so hard to amend ourselves we may well esteem it a very unseemly

by thing with bitterness to inveigh against our Brother.

Remember that every other man partakes of the Divine image, and of that nature which our Lord did not disdain to take upon him: That he shares in the same nature with thy self, and is endued with an immortal part. This should teach us humanity and civility to all men. He that derides, and

wrongs the meanest man

Prov. 14. 31. & reproacheth his Maker.

Ch. 17. 5. *Who so mocketh the poor reproacheth his Maker.*

*And he that is glad at Calamities shall not be unpunished.*

Converse with others so as thou mayest do or receive good: Conversation is very improveable: Take care that it be not unprofitable to thy self and others.

When any thing is said amiss or done indecently in company never deride the weakness or folly of thy brother. 'Twill be great charity to direct him for the future, and Wisdom to avoid our selves what we mislike in another. To deride him is great inhumanity and a breach of good manners, to admonish is an act of kindness and friendship.

In company where a dispute is raised be not forward to engage, and declare thy mind: Above all things have a care of a

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intemperate heat. Debate with all calmness and as a lover of truth : Be well content to be contradicted, and if the question be of little use or moment matter not who hath the last word : Wherever it be thou art concerned in, be content to deliver thy self with the hardest Arguments and the softest words.

Rather choose to discourse of things than of persons : Avoid all that discourse which tends to the praise of thy self. If thou canst not avoid the speaking of others, choose to speak well of them and rather defend than accuse. Have a care of all detraction, and avoid a backbiting tongue : It is easie to offend but hard to make restitution. *To slip upon a pavement is better than to slip with the tongue.* He is never safe that converseth with a backbiter, or alloweth himself in that sin. *A backbiting tongue hath disquieted many: who so bearkeneth unto it shall never find rest, and never dwell quietly. The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue.*

Be conscious to thy self of no other design

sign in keeping company but the doing some good to thy Neighbour, or learning some good from him. This will in great measure preserve thee from the faults which too often attend upon Conversation.

Seek the acquaintance of a good and ver-  
tuous man. The benefits thereof are un-  
speakable. But yet be carefull not to de-  
spoil thy self, and of thine own judgment, nor

pin thy faith upon ano-  
thers sleeve. *Be contin-  
ually with a godly man  
whom thou knowest to keep*

*the Commandments of the Lord, whose mind  
is according to thy mind, and will sorrow  
with thee if thou shalt miscarry. But then  
consider well what follows, Let the Counse  
of thine own heart stand: For there is no  
man more faithfull unto thee than it. For  
a mans mind is sometime wont to tell him  
more than seven Watchmen that sit above  
in an high tower.*

Do not defer the doing that which must  
be done. Our life is uncertain; and he that  
does not now do well 'tis to be feared he  
never will: We may not expect a good old

age will succeed a riotous  
youth. *Ecclus. 25. 3. If thou hast ga-  
thered nothing in thy  
youth, how canst thou find any thing in  
thine Age.* Never

Never commit that sin again which thou hast confessed and bewailed: 'Tis dangerous to tread over the same steps. *He that*

*washeth himself after the touching of a dead body,* Ecclus. 34.  
*if he toucheth it again,* 25, 26.  
*what availeth his wash-*

*ing? So is it with a man that fasteth for his sins, and goeth again and doth the same: Who will hear his Prayer, or what doth his humbling profit him?*

Choose a good course of life, and custom will render it easie. Think nothing hard which others have done; nothing unportable which others have born. Set before thee the best Examples; *Be not curious in unnecessary mat-*

*ters.* Be confident of this Ecclus. 3. 23.

that thou wilt find more joy in crucifying thy lusts than any man ever did in gratifying them. Dare to be thoroughly good and nothing shall harm thee.

Think often of death and a future judgment. Have the same apprehension of things now that thou wilt have when thou art passing into another world. *Whatsoever*

*thou takest in hand remember the end and thou* Ecclus. 7. 36,  
*shalt never do amiss.*



